A Solemn Acknowledgement of publick Sins and Breaches of the Covenant; and a Solemn Engagement to all the Duties contained therein; as it was Solemnly done by both Church and State in the pure Times of Reformation, Anno, 1648.

And now Re-printed for the Uſe and Information of the preſent Generation.

WE Noblemen, Barons, Gentlemen, Burgeſſes, Miniſters of the Goſpel, and Commons of all ſorts within this Kingdom, by the good Hand of GOD upon us, taking in ſerious conſideration the many ſad Afflictions and deep Diſtreſſes wherewith we have been exerciſed for a long time paſt, and that the Land after it hath been ſore waſted with the Sword and the Peſtilence, and threatened with Famine, and that ſhame and contempt have been poured out from the LORD againſt many thouſands of our Nation, who did in a ſinfull way make War upon the Kingdom of *England*, contrary to the Teſtimony of his Servants and deſires of his People, and that the remnant of that Army returning to this Land have ſpoiled and oppreſſed many of our Brethren, and that the Malignant party is ſtill numerous, and retaining their former Principles, wait for an opportunity to raiſe a new and dangerous War, not only unto the rending of the bowels of this Kingdom, but unto the dividing of us from *England*, and overturning of the work of GOD in all the three Kingdoms; And conſidering alſo that a cloud of calamities doth ſtill hang over our heads, & threaten us with ſad things to come, we cannot but look upon theſe things as from the LORD, who is righteous in all his ways, feeding us with the Bread of Tears, and making us to drink the waters of Affliction, untill we be taught to know how evil and bitter a thing it is to depart away from him, by breaking the Oath and Covenant which

we Have made with him, and that we may be humbled before him by confeſſing our Sin, and forſaking the evil of our way.

Therefore being preſſed with ſo great neceſſities and ſtraits, and warranted by the word of GOD, and having the example of GOD's People of old, who in the time of their troubles, and when they were to ſeek delivery and a right way for themſelves, that the LORD might be with them to proſper them, did humble themſelves before him, and make a free and particular confeſſion of the Sins of their Princes, their Rulers, their Captains, their Prieſt and their People, and did engage themſelves to do no more ſo, but to reform their ways and be ſtedfaſt in his Covenant: And remembring the practice of our predeceſſors in the Year 1596. Wherein the General Aſſembly and all the Kirk-judicatories, with the Concurrence of many of the Nobility, Gentry, and Burgeſſes, did with many tears acknowledge before GOD the breach of the National Covenant, and engaged themſelves to a Reformation, even as our predeceſſors and theirs had before done in the General Aſſembly and Convention of Eſtates in the Year 1567. And perceiving that this duty, when gone about out of Conſcience & in Sincerity, hath always been attended w a reviving out of troubles, and with a bleſſing and ſucceſs from Heaven; we do humbly and ſincerely in his ſight, who is the ſearcher of Hearts, acknowledge the many Sins and great Tranſgreſſions of the Land; we have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People. Albeit the LORD hath long and clearly ſpoken unto us, we have not hearkened to his voice; Albeit he hath followed us with tender Mercies, we have not been allured to wait upon Him and walk in His Way; And though He hath ſtricken us, yet we have not grieved; Nay though He hath conſumed us, we have refuſed to receive correction; we have not remembred to render unto the LORD according to his goodneſs and according to our own vows and promiſes, but have gone away backward by a continued courſe of backſliding, and have broken all the Articles of that Solemn League and Covenant which we ſwore before GOD, Angels and Men.

Albeit

Albeit there be in the Land many of all ranks who be for a Teſtimony unto the Truth, and for a name of joy and praiſe unto the Lord by living godly, ſtudying to keep their garments pure, and being ſtedfaſt in the Covenant and Cauſe of GOD; yet we have reaſon to acknowledge that moſt of us have not endeavoured with that reality, ſincerity and conſtancy, that did become us, to preſerve the Work of Reformation in the Kirk of *Scotland*; Many have ſatisfied themſelves with the purity of the Ordinances neglecting the power thereof; yea, ſome have turned aſide to Crooked Ways deſtructive to both, the prophane, looſe and inſolent carriage of many in our Armies, who went to the aſſiſtance of our Brethren in *England*, and the tamperings and unſtraight dealing of ſome of our Commiſſioners and others of our Nation in *London*. The Iſle of *Wight*, and other places of that Kingdom have proved great lets to the Work of Reformation, and ſetling of Kirk-government there, whereby Errour and Schiſm in that Land have been encreaſed, and Sectaries hardned in their way. We have been ſo far from endeavouring the exſtirpation of Prophanneſs, and what is contrary to the Power of Godlineſs, that profanity hath been much winked at, and Profane perſons much countenanced and many times employed, until Iniquity and Ungodlineſs hath gone over the Face of the land as a flood; Nay, ſufficient care hath not been had to ſeparate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and ſcandalous Perſons according to the Ordinances of this Kirk.

Neither have the Priviledges of the Parliaments and Liberties of the Subject been duly tendered, but ſome amongſt our ſelves have laboured to put into the Hands of our King an arbitrary & unlimited Power deſtructive to both, and many of us have been acceſſory of late to thoſe means and ways, whereby the freedom and priviledges of Parliaments have been encroached upon and the Subjects oppreſſed in their Conſciences, Perſons and Eſtates: Neither hath it been our care to avoid theſe things which might harden the King in his evil way; but upon the contrary he hath not only been permitted, but many of us have been inſtrumental to make him exerciſe his power in

many things tending to the prejudice of Religion and of the Covenant, and of the Peace and Safety of theſe Kingdoms; which is ſo far from the right way of preſerving his Majeſty's Perſon and Authority, that it cannot but provoke the LORD againſt him unto the hazard of both, Nay under a pretence of relieving and doing for the King whilſt he refuſes to do what was neceſſary for the Houſe of GOD, ſome have ranverſed and violated moſt of all the Articles of the Covenant.

Our own Conſciences within, and GOD's Judgements upon us without do convince us, of the manifold willfull renewed breaches of that Article, which concerneth the diſcovery and puniſhment of Malignants, whoſe crimes have not only been connived at but diſpenſed with and pardoned, and themſelves received into intimate fellowſhip with our ſelves, and entruſted with our Counſels, admitted into our Parliaments, and put in places of Power and Authority, for managing the publick affairs of the Kingdom, whereby in GOD's Juſtice they got at laſt into their Hands the whole power and ſtrength of the Kingdom, both in Judicatories and Armies, and did imploy the ſame unto the enacting and proſecuting an unlawful Engagement in War againſt the Kingdom of *England*, notwithſtanding of the diſſent of many conſiderable members of Parliament, who had given conſtant proof of their integrity in the cauſe from the beginning, of many faithful teſtimonies and free warnings of the Servants of GOD, of the Supplications of many Synods, Preſbyteries and Shyres, and of the Declarations of the General Aſſembly and their Commiſſioners to the contrary; which engagement as it hath been the cauſe of much Sin, ſo alſo of much miſery and calamity unto this Land, and holds forth to us the grievouſneſs of our Sin of complying with Malignants, in the greatneſs of our Judgement, that we may be taught never to ſplit again upon the ſame rock, upon which the Lord hath ſet ſo remarkable a Beacon. And after all that is come to paſs unto us becauſe of this our treſpaſs, and after that grace hath been ſhewed unto us from the LORD our GOD, by breaking theſe Mens yoke from off our necks, and putting us again into a capacity to act for the good of Religion,

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our own ſafety, and the peace and ſafety of this Kingdom, ſhould we again break his Commandment and Covenant, by joyning once more with the People of thoſe abominations, and taking into our boſome thoſe Serpents which had formerly ſtung us almoſt unto Death: This as it would argue great madneſs and folly upon our part; ſo no doubt, if it be not avoided, will provoke the LORD againſt us to conſume us untill there be no remnant nor eſcaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms be a great bleſſing of God unto both and a Bond which we are obliged to preſerve unviolated, and to endeavour that juſtice may be done upon the oppoſers thereof; Yet ſome in this Land, who have come under the Bond of the Covenant, have made it their great ſtudy how to diſſolve this Union, and few or no endeavours have been uſed by any of us for puniſhing of ſuch.

We have ſuffered many of our Brethren in ſeverall parts of the Land to be oppreſſed of the common Enemy without compaſſion or relief; there hath been great murmuring & repining becauſe of expenſe of means and pains in doing of our duty; many by perſwaſion or terrour have ſuffered themſelves to be divided and withdrawn to make defection to the contrary part; many have turned off to a deteſtable indifferency and neutrality in this cauſe, which ſo much concerneth the Glory of GOD and the good of theſe Kingdoms; Nay many have made it their ſtudy to walk ſo, as they might comply with all times and all the revolutions thereof. It hath not been our care to countenance, encourage, intruſt and employ ſuch only, as from their Hearts did affect and mind GOD's work; but the Hearts of ſuch many times have been diſcouraged, and their Hands weakned, their ſufferings neglected, and themſelves ſlighted, and many who were once open Enemies and always ſecret underminers countenanced and employed; Nay even thoſe who had been looked upon as Incendiaries, and upon whom the LORD had ſet marks of deſperate Malignancy, falſhood and deceit were brought in, as fit to manage publick affairs; many have been the lets and Impediments that have been caſt in the way to retard and obſtruct the LORD's work, and ſome have keeped

ſecret,

ſecret, what of themſelves they were not able to ſuppreſs and overcome.

Beſides theſe and many other breaches of the Articles of the Covenant in the matter thereof, which it conderneth every one of us to ſearch out and acknowledge before the LORD, as we would wiſh his wrath to be turned away from us; ſo have many of us failed exceedingly in the manner of our following and purſuing the duties contained therein, not only ſeeking great things for our ſelves, and mixing of private intereſts and ends concerning our ſelves and friends and followers, with thoſe things which concern the publick good, but many times preferring ſuch to the Honour of GOD and good of his cauſe, and retarding GOD's Work until we might carry alongs with us our own intereſts and deſignes. It hath been our way to truſt in the means and to rely upon the arm of fleſh for ſucceſs, albeit the LORD hath many times made us meet with diſappointment therein, and ſtained the pride of all our Glory, by blaſting every carnal confidence unto us: We have followed for the moſt part the counſels of fleſh and Blood, and walked more by the rules of Policy then Piety, and have hearkened more unto Men then unto GOD.

Albeit we made Solemn Publick Profeſſion before the World of our unfained deſires to be humbled before the Lord for our own Sins, and the Sins of the Kingdoms, eſpecially for our undervaluing of the Ineſtimable Benefit of the Goſpel, and that we have not laboured for the Power thereof, and received Chriſt into our Hearts, and walked worthy of Him in our Lives, and of our True and Unfained Purpoſe, Deſire and Endeavour for our ſelves, and all other under our Power and Charge both in Publick and Private, in all Duties which we owe to God and Man to amend our Lives, and each one to go before another in the example of a real Reformation, that the Lord might turn away His Wrath and heavy Indignation, and Eſtabliſh theſe Kirks and Kingdoms in Truth and Peace, Yet we have refuſed to be Reformed, and have walked Proudly and Obſtinatly againſt the Lord, not Valuing His Goſpel, nor Submitting our ſelves unto the Obedience thereof, not ſeeking after Chriſt, nor ſtudying to Honour

Him

Him in the Excellency of His Perſon, nor employ Him in the Vertue of His Offices, not making Conſcience of publick Ordinances, nor Private nor Secret Duties, nor ſtudying to Edify one another in Love. The ignorance of God and of His Son Jeſus Chriſt prevails exceedingly in the Land; The greateſt part of Maſters of Families amongſt Noblemen, Barons, Gentlemen, Burgeſſes and Commons neglect to ſeek GOD in their Families, and to endeavour the Reformation thereof; And albeit it hath been much preſſed, yet few of our Nobles and great Ones ever to this Day could be perſwaded to perform Family-duties themſelves, and in their own Perſons; which makes ſo Neceſſary and Uſeful a Duty to be Miſregarded by others of Inferior Rank; Nay many of the Nobility, Gentry, and Burrows who ſhould have been Examples of Godlineſs and Sober Walking unto others, have been Ringleaders of Exceſs and Rioting. Albeit we be the Lord's People engaged to Him in a Solemn way, yet to this Day we have not made it our ſtudy that Judicatories and Armies ſhould conſiſt of, and places of Power and Truſt be filled with Men of a Blameleſs and Chriſtian Converſation, and of known Integrity and Approven Fidelity, Affection and Zeal unto the Cauſe of GOD, but not only thoſe who have been Neutral and Indifferent, but Diſaffected and Malignant, and others who have been Prophane and Scandalous have been Intruſted; By which it hath come to paſs, that Judicatories have been the Seats of Injuſtice and Iniquity, and many in our Armies by their Miſcarriages have become our Plague, unto the great Prejudice of the Cauſe of GOD, the great Scandal of the Goſpel, and the great Increaſe of Looſeneſs and Prophanity throughout all the Land. It were impoſſible to reckon up all the Abominations that are in the Land, but the Blaſpheming of the Name of GOD, Swearing by the Creatures, Prophanation of the LORD's Day, Uncleanneſs, Drunkenneſs, Exceſs and Rioting, Vanity of Apparrel, Lying and Deceit, Railing and Curſing, Arbitrary and Uncontrolled Oppreſſion, and Grinding of the Faces of the Poor, by Land-lords and others in Place and Power, are become

Ordinary

Ordinary and Common Sins; And beſides all theſe Things, there be many other Tranſgreſſions, whereof the Land wherein we Live are Guilty: All which we deſire to Acknowledge and to be Humbled for, that the World may bear Witneſs with us, that Righteouſneſs belongeth unto GOD, and Shame and Confuſion of Face unto us as appears this Day.

And becauſe it is needful for theſe who find Mercy not only to confeſs but alſo to forſake their Sin, therefore that the reality and ſincerity of our repentance may appear, we do reſolve and ſolemnly engage our ſelves before the LORD, carefully to avoid for the time to come all theſe offences, whereof we have now made ſolemn publick acknowledgement, and all the ſnares and tentations which tend thereunto: And to teſtifie the integrity of our reſolution herein, and that we may be the better enabled in the power of the LORD's ſtrength to perform the ſame, we do again Renew our Solemn League and Covenant, promiſing hereafter to make conſcience of all the duties whereunto we are obliged in all the Heads and Articles thereof, particularly of theſe which follow.

1. Becauſe Religion is of all things the moſt excellent and precious, the advancing and promoving the power thereof againſt all ungodlineſs and profanity, the ſecuring and preſerving the purity thereof againſt all Error, Hereſy and Schiſme, and namely *Independency*, *Anabaptiſme*, *Antinomianiſme*, *Arminianiſme*, *Socinianiſme*, *Familiſme*, *Libertiniſme*, *Scepticiſme*, and *Eraſtianiſme*, and the carrying on the Work of Uniformity ſhall be Studied and Endeavoured by us before all Worldly Intereſts, whether concerning the King or our ſelves, or any other whatſomever. 2. Becauſe many have of late laboured to Supplant the Liberties of the Kirk, we ſhall Maintain and Defend the Kirk of *SCOTLAND*, in all her Liberties and Priviledges, againſt all who ſhall Oppoſe or Undermine the ſame, or Encroach thereupon under any Pretext whatſomever. 3. We ſhall Vindicat and Maintain the Liberties of the Subjects, in all theſe things which concern their Conſciences, Perſons and Eſtates. 4. We ſhall carefully Maintain and Defend the Union betwixt the Kingdoms, and avoid

avoid every thing that may weaken the fame, or involve us in any meaſure of Acceſſion unto the guilt of thoſe who have Invaded the Kingdom of *England*. 5. As we have been always Loyall to our King, ſo we ſhall ſtill endeavour to give unto God that which is Gods, and to *Cæſar* the things which are *Cæſars*. 6. We ſhall be ſo far from Conniving at, Complying with, or Countenancing of Malignancy, Injuſtice, Iniquity, Prophanity and Impiety, that we ſhall not only Avoid, and Diſcountenance thoſe things, and Cheriſh and Encourage theſe Perſons, who are Zealous for the Cauſe of GOD, and walk according to the Goſpel; But alſo ſhall take a more effectual courſe then heretofore in our reſpective Places and Callings, for Puniſhing and Suppreſſing theſe Evils, and faithfully endeavour that the beſt and fitteſt Remedies may be applyed for taking away the Cauſes thereof, and advancing the Knowledge of GOD, and Holineſs and Righteouſneſs in the Land. And therefore in the laſt place, as we ſhall earneſtly Pray unto GOD, that He would give us *able Men fearing GOD, Men of Truth and hating Covetouſneſs*, to Judge and bear Charge among His People, ſo we ſhall according to our Places and Callings, Endeavour that Judicatories and all places of Power and Truſt both in Kirk and State may conſiſt of, and be filled with ſuch Men as are of known good affection to the Cauſe of God, and of a Blameleſs and Chriſtian Converſation.

And becauſe there be many, who heretofore have not made Conſcience of the Oath of GOD, but ſome through Fear, others by Perſwaſion and upon baſe Ends and Humane Intereſts have entered thereinto, who have afterwards diſcovered themſelves to have dealt deceitfully with the Lord, in Swearing falſly by His Name, Therefore we, who do now renew our Covenant in reference to theſe Duties; and all other Duties contained therein, Do in the Sight of Him who is the ſearcher of Hearts, ſolemnly Profeſs that it is not upon any Politique Advantage or Private Intereſt or By-end, or becauſe of any Terror or Perſwaſion from Men, or Hypocritically and Deceitfully, that we do again take upon us the Oath of God, But Honeſtly and Sincerely, and from the ſence of our Duty, And that therefore

denying our ſelves and our own things, and laying aſide all Self-intereſt and Ends, We ſhall above all things ſeek the Honour of GOD, the good of His Cauſe, and the Wealth of His People, and that forſaking the Counſels of Fleſh and Blood, and not leaning upon Carnal Confidences, we ſhall depend upon the LORD, walk by the Rule of His Word, and hearken to the Voice of His Servants: In all which profeſſing our own Weakneſs, We do earneſtly Pray to GOD, who is the Father of Mercies through His Son JESUS CHRIST, to be Merciful unto us, and to Enable us by the Power of His Might, that we may do our Duty unto the Praiſe of His Grace in the Churches. *Amen.*

The occaſion of this *Acknowledgment* and *Engagement* was this;

THE Commiſſion of the General Aſſembly 1648. conſidering the many Breaches of the *Solemn League and Covenant* (and particularly by the Engagement in War that Year againſt *England*) The Slackneſs of many in following the Duties therein, And that many, (being under Age when it was firſt Sworn) had not been received into the ſame, did, by their *Act October* 6. ordain it to be renewed with this *Solemn Acknowledgement of Sins* and Breaches, *and Engagement to Duties*, And to that effect, appointed two Solemn Faſts to be keeped in all the Congregations of the Land, for the Cauſes contained in the *Acknowledgment* of Sins, And that Intimation thereof ſhould be made to the People upon the Sabbath before, and that the *Covenant*, together with the former *Acknowledgment of Sins and Engagement to Duties*, ſhould be read publickly to the People, upon the Day of ẏ Intimation, and the laſt Faſt-day when the Covenant was to be Sworn.. This reſolution of the *Commiſſion*, upon the ſame grounds was unanimouſly approven by the *Committe of Eſtates* then ſitting, and

and by their *Act October* 14. Ordained to be put in Execution, in all things according to the directions of the *Commiſſion:* And accordingly in the Moneth of *December*, it was for the ſecond time Sworn in all the Congregations of the Kingdom, upon the ſame Day, (except where Vacancy, or the Miniſters being under Scandal or Proceſs, did occaſion a delay till another Day, that the place was ſupplyed by another Miniſter) with great Solemnity, and ſuch mixture of Joy and Sorrow as became People, entering in Covenant with the LORD, And was thereafter Subſcribed by all the Swearers. Afterward, the *Parliament* Conveening, in *January* 1649. by their very firſt *Act* except the Election of their Preſident, upon the ſame grounds, Reſolved to keep a Faſt by themſelves, for the Cauſes contained in the Acknowledgment, and to Renew the Covenant according to the Order of the *Commiſſion*, which was alſo moſt Solemnly done. And laſt of all the General Aſſembly 1649. by their *Act*, *July* 7. did Unanimouſly and Expreſly Ratify the Proceedings of the *Commiſſion*, as to the Acknowledgment of Sins, Engagement to Duties, the Faſts, and Renewing of the Covenant, by Swearing and Subſcribing thereof. Hence, as the Covenant it ſelf, ſo the *Solemn Acknowledgment of Sins and Engagement to Duties*, became National Authoriſed by the Supream Judicatures of Church and State, and are ſtill obliging by Oath. *Oh! that the LORD had kept theſe things in the Imagination of the Thought of our Hearts for ever.*

FINIS.

The Coronation Oath of *Scotland.*

BEcauſe, that the increaſe of Vertue, and ſuppreſſing of Idolatry, craveth, That the Prince and the People be of one perfect Religion; which of GOD's *Mercy is now preſently profeſſed within this Realm; Therefore it is Statuted and Ordained, by our Soveraigne Lord; my Lord Regent, and three Eſtates of this preſent Parliament; That all Kings, Princes, and Magiſtrats whatſoever, holding their place which here-after at any time ſhall happen to Reigne, and bear Rule over this Realm, at the time of their Coronation, and Receat of their Princely Authority, make their faithfull promiſe, in preſence of the Eternal* GOD; *That enduring the whole courſe of their Lives, they ſhall ſerve the ſame Eternal* GOD, *to the uttermoſt of their Power, according as He hath required in His moſt Holy Word, revealed and contained in the New and Old Teſtaments; And according to the ſame Word, ſhall Maintain the True Religion of* CHRIST JESUS, *the Preaching of His Holy Word, and due and right Miniſtration of the Sacraments now Received, and Preached within this Realm. And ſhall aboliſh and gainſtand all falſe Religions contrary to the ſame. And ſhall Rule the People committed to their Charge, according to the Will and Command of* GOD *revealed in His foreſaid Word, and according to the Loveable Laws, and Conſtitutions received in this Realm, no ways repugnant to the ſaid Word of the Eternal* GOD; *And ſhall procure to the uttermoſt of their Power, to the Kirk of* GOD *and whole Chriſtian People, true and perfect Peace, in time coming. The Rights and Rents, with all juſt Priviledges of the Crown of* Scotland, *to preſerve and keep inviolated; Neither ſhall they Transfer, nor Alienate the ſame. They ſhall forbid & repreſs in all Eſtates, and Degrees, Reaſe, Oppreſſion, and all kind of wrong: In all Judgements they ſhall command & procure that Juſtice, and Equity be keeped to all Creatures, without Exception, as the Lord & Father of Mercies, be merciful unto them: And out of their Lands & Empyre they ſhall be careſull to root out all Hereticks, and Enemies to the True Worſhip of* GOD, *that ſhall be convict by the True Kirk of* GOD, *of the foreſaid crimes; And that they ſhall faithfully affirm the things above written, by their Solemn Oath.*